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RISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D-THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

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MA Any person procuring six good subscribers and becoming responsible for them shall be entitled to a seventh copy, so long as the subscribers continue, and in like proportion for a smaller or larger number.

From the Christian Messenger. MISTAKES CONCERNING DEITY BY A. C. THOMAS.

I will appease him with the present that goeth be-ors me, and afterward I will see his face, peradven-gene, will accept of me. Genesis xxxii, 20. Jacob, having sojourned for many years

the land of Haram, departed with his amily and riches to return to the land of his fathers. His difficulty with Laban having been amicably settled at Mount Gilead, Jacob began to experience many nainful misgivings concerning the feelings of his brother Esau, who abode at Seir in the land of Edom, whither he was journeying. He imagined that Esau was his enemy. The prospective meeting was to Jacob a source not only of great uneasiness, but of positive suffering. His fancy arrayed his brother in all the dreadful habiliments of vengeful hostility; and, anticipating a corresponding reception, in case conciliatory measures were delayed, he sent messengers to announce his coming — commanning them to say to Esau, "Thy servant Jacob" desireth o "find grace in thy sight."

The messengers returned to Jacob, saying, "We came to thy brother Esau, nd also he cometh to meet thee, and four nundred men with him." This was dreadful intelligence, and "Jacob was greatly afraid and distressed." What as to be done? He doubted not that his brother was bent on destruction. His of bloodshed and desolation. In imagination, Esqui was already as thought the specific productive of incalculable distress in host of armed men. To avert, if practicable, the expected doom, Jacob divided the people that were with him, and the herds into two bands, saying, "If Esau come to the one company and smite it, escape." Farther to prevent the awful catastrophe which be hourly expected, he prayed to the God of his fathers. One part of the prayer is exceedingly pathet-It evinces the strong feeling of natural affection that dwelt in the heart of the terrified pate each. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest tide of affection flowed from his heart, in his touching petition to the majesty of just judgments of offended Heaven! eaven for protection. Mysterious bond! which soul is united to soul : spirit of ve! thou art stronger than death: the

not be drowned by the floods! To make "assurance doubly sure," Jab made munificent selections from his flocks, and gave them in charge to his servants, commanding that they should taken to Esau as a peace-offering. And it was with reference to this offerng that Jacob said, "I will appease him with the present that goeth before me, and flerwards I will see his face ; peradven-

waters cannot quench thee : thou canst

tre he will accept of me." What indescribable anguish must Jab have experienced in the times of trito which I have referred! He thought e beheld in Esau a brother filled with wrath - a brother, in whose soul the lifeprings of natural affection had been driup by the burning fever of anger. -

rom this supposed state of Esau's feelings the most disastrous consequences were apprehended. Jacob feared not on-the destruction of his flocks, but the tter extermination of his family. His ist message was one of the extremest miliation - "Thy servant Jacob desieth to find grace in thy sight." Then he opted the precautions before noticed. And then he sought to appease the wrath his brother by a valuable present, seected from his flocks. - He could not enture to see the face of Esau, until he as assured of a favorable reception. I will appease him and then I will e his face." As though he had said-It will not answer for me to enter the presence of Esau in the present excited state of his feelings. He is now my en-emy. His wrath burns vehemently against me. Were I now to see his face, would spurn me from him, and smite me even unto death. I must appease

HOW SOON MUST REASON O'ER THE WORLD PREVAIL, Gardiner, Maine, Friday, September 12, 1834.

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PROPRIETOR.

Such, no doubt, were Jacob's reflections. - And surely, if fear ever produced torment, Jacob was tormented. Besure, he had some hope that Esau would be appeased—but his faith was very weak. For after having sent the present,

it was doubtful whether the desired effect would be produced, "Peradventure he will accept of me." But it is time to state the issue. Jacob

was in a cloud of darkness. He was entirely deceived concerning the feelings of his brother. Esau felt the renovating glow of affection in his heart. He longed to welcome his long absent brother. And "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept."

If we can for a moment enter into the feelings of Jacob while his mind was in a

state of darkness, we shall be more disposed to pity than to condemn him. His his brother was to him the cause of much disquietude and many perplexities. His doubts and fears involved him in much wretchedness. Imagination, and not reality, was the cause of his suffering. For had he known that Esau loved him, he would have pursued his journey not only in peace but with joy. He would have experienced no painful anxiety about "the mother and the children." He would have felt no disposition to attempt appeasing a wrath which had no existence, nor would he have been afraid to see the face of a brother who entertained for him the most ardent fraternal affec-

Let it be distinctly remembered, that the painful consequences of Jacob's mistake were suffered while he was ignorant of the character and disposition of Esau; and that so soon as he was brought to a knowledge of the truth, those painful emotions were no longer experienced.

Also, let it be remembered, that the measures Jacob adopted to secure his family and appease the wrath of Esau were productive of no good end. His family was in no danger of destruction. The measures alluded to were prompted by fear - the object, security - the effect, torment.

Our attention will now be directed to the consideration of certain mistakes confears conjured up the most horrific scenes cerning Deity, which have been and still

The Supreme Being has been, and is yet, viewed as the enemy of a part or portion of his creatures. The traditions of the elders have arrayed him in all the dreadful habiliments of vindicatory justhen the other company which is left shall tice, and presented his general character to the children of humanity in the most terrible and revolting light. Imagination has seated the Almighty in the place of judgement, brooding in magisterial grandeur over the fancied indignities offered to his laws - whetting the sword of justice in anticipation of the moment when the sinner shall be brought to the bardetermined to pierce the trembling soul, transfix it with immortal pangs, and hurl transfix it with immortal pangs, and hurl transfix it with immortal pangs, and hurl it to the gloomy abodes of interminable at he feared awaited his family, weigh- wo! The ocean waves of the deep vold heavily on his soul. "The mother cano of wrath, have been pictured as the and the children" were near and dear to dwelling place of the unregenerate - as the husband and the father; and the full the awful panorama presented to the adventure he will accept of me."

> From such representations, the natural inference has been drawn, that the Deity is the enemy of a part of his creatures - nay, that he is the enemy of all mankind, while they continue in a state of nature - and the friend of none excepting those who have been changed from nature to grace. And this enmity has been portrayed in all the vivid colorings that a perverted imagination could conceive, as the most efficacious means of turning the sinner from darkness to light, and from the power of Satan unto God.

And what has been the consequence? The blessed Jesus, who was the commendation of Divine love to a sinful world, has been viewed as a vicarious sacrifice offered on the cross, to appease the burning wrath of an offended God! The innocent Lamb has been set forth, by an unnatural theory, as suffering the unut-terably dreadful requirements of a broken law ! - as bearing in his own body the punishments that violated justice demanded as satisfaction to the majesty of Heaven!

And, on these grounds, it has been supposed that, through Jesus acceptance with the Almighty is a matter of hope. -Yet, notwithstanding all that has been done to satisfy Divine justice and to appease the Divine wrath, the terrible retributions of eternity are still displayed to the agonizing mind, in all their unmitigated horrors. - God is still said to be the

enemy of the sinner!! The misery endured by all who sincerely believe the sentiments to which I allude, cannot but be tormenting to the last degree. Jacob thought he beheld in Esau an inveterate foe - but his suffering from this mistake must have been comparatively trifling. From Esau there was a possibility for escape — but who may hope to escape from the searching him. I must make my peace with him. I must make him my friend. I must do it speedily, else it will be forever too late. glances of the Almighty! Esau's pow-

Besides — , cob could pray to the De-ity for deliverance from the hand of Esau would worship him because in his nature deliverence from the hand of the God of Jacob? To whom? -

Creeds and traditions say, To Jesus ! Yes, creeds recommend the sinner to pray to the Son for deliverance from the wrath of the Father! Tradition virtually teaches us to pray to the Mediator, saying. "Deliver me, I pray thee, from the hand of our Father, from the hand of God; for I fear him, lest he will come and smite me, and the Mother with the children."

In estimating the misery consequent on viewing the Deity in the light of an enemy, care must be taken to notice the desires we naturally feel for the welfare of those whom we love. So far as we are concerned in cidually the teachings of the wisdom of this world, in relation to future suffering, occasion little uneasiignorance concerning the character of ness. The husband and father may feel satisfied that his own eternal happiness is secure, or at least there is little danger for himself — but "the mother and the children!" — they are near and dear to his heart — they are, as it were, members of his own body -and if one member suffers, the whole frame must partake of the suffering.

O what anguish of soul must that fond parent feel, who is called to depart from earth, leaving behind him the children in whom his affections had been bound upknowing that they will here be exposed to temptation and the blighting effects of sin - and believing that, in case they yield to temptation and become the votaries of vice, God will be to them an everlasting fire ! The mere thought is sufficient to turn to wormwood all the joys of existence, and to add bitterness to the painful pangs of death.

The popular mistakes concerning the character of the Supreme Being, have suggested the adoption of multiform measures to appease his wrath and obtain his favorable regard. And so intent have mankind been on this subject, as almost entirely to have overlooked the innumerable testimonials of our Father's love. Perpetual kindness — a continuous series of blessings — multiplied evidences of the affectionate disposition of the Deity, have hitherto failed to convince a majority of Christian professors that "the Lord is good to all," that that in our friend and riableness or even the shadow of turning.

Overlooking these precious testimonies of the Word, there are multitudes who express no small fear in prospect of meeting their God. They talk about making their peace with him — as though he were their enemy; they inform us, that in their present condition it would be unsafe and dangerous to enter his presence as though they were now out of his presence; they seem to think that so long as they remain in this world they are out of his reach, and it is only in view of meeting him in the invisible world, that they express much anxiety or terror. These mistakes induce them virtually to say in reference to Deity, as Jacob said in reference to Esau — "I will appease him with the present that goeth before me, and afterward, I will see his face; per-

Yes, their first concern is, to appease the Deity - and then they think they may venture to see his face - then they hope to be accepted - but still, even in their own apprehension, the case is doubtful. "PERADVENTURE he will accept of me." They fear lest their faith may not be strong enough - or their works may fall short of the Divine requirements or some other particular of like tenor disturbs their peace. They are always doubting - and a state of doubting must be a state of perplexity and suffering.

I hope I shall give no offence when I say, that such persons worship the Lord, not particularly because he is lovely in their apprehension, but because they wish to appease him, to placate his wrath, avert his displeasure, and obtain favor in his sight. Hence they affirm that, if they believed him to be as good as we tell them he is, they would not worship him! They are as greviously deceived in this particular, as they are in supposing that God is their enemy. Jacob was so far ignorant of the character and feelings of his brother, as to send a valuable present to appease a wrath which had but an imaginary existence. When he was undeceived he did not say, 'If I had known this, I would not have sent the present.' Nay, he insisted that Esau should receive it. He sent it to appease the wrath and obtain favor in the sight of his brother. But the motive was not commendable. When he found that Esau harbored no enmity the same present was offered, but it was offered in a very different frame of mind - the motive was entirely changed. Fear was the first motive — love was the second.

Now, they who present their vows to the Deity believing he is their enemy, would offer the same or similar vows, were they convinced that he is their friend. But the motive would be very different. Now they worship him through fear — then they would worship him through pure love. Now they worship him to appease his wrath, obtain his favor,

but to whom may the sinner pray for there is no wrath to appease — because they have always been the objects of his love - and because their eternal blessedness is secured by the promises of God in Christ.

A thought here arises touching the regret Jacob must have experienced when he discovered how much injustice he had done to the character of Equ., in deeming him an enemy. Anticipating terrible hostility, he found nothing but love. Expecting destruction, he was greeted with the most ardent affection.

And this thought may perhaps caution us to beware how we limit the benevolence of our heavenly Father. Some there are who think there is no little danger of going too far when speaking of the love of God. But the only danger is in not going far enough. We cannot speak too highly of the character of an "altogether lovely" Being. Our conceptions of his Benevolence can never exceed, but they may fall short, of the reality.

"Could we with ink the ocean fill,
"Could we with ink the ocean fill,
Were the whole earth of parchinent made.
Were every single stick a quill,
And every man a scribe by trade —
To write the love, of God above,
Would drain the ocean dry;
Nor could the scroll, contain the whole,
Though stretched from sky to sky."

Perhaps it may be said, 'If God is really so benevolent as you represent him to be, and if he has really determined

With what joy would he have received the intelligence, that his fears were groundless, that Esau was his friend and not his enemy! And with what gratitude should we receive the testimonies of the Word, in relation to the nature character and purposes of our heavenly Father! Ignorance of unbelief of the good news, is the cause of much painful anxiety and many sorrows. Let the cause be removed, and the effects will cease. Let mankind be made acquainted with the beneficent character of the Supreme Being — let them open their eyes, and be-hold the evidences of his universal and unalterable love - let them be not faithless but believing — and all the torment-ing vasaries and the unsearchable rich-es of the Gospel revelation will be displayed to the wondering vision, in all their happifying influence and celestial glory. The parent will rejoice in helieving, that those who are dear to him as is the apple of his eye, will be the recipients of incorruptible life. He will not pray to be delivered from the hand of his father and his God. He will the rather live joyfully in the sun-light of the Divine favor, and afterwards see the face of the Almighty without any apprehension

of being met by a frown.
With these views of the Divine clemency, and with the feelings they are naturally calculated to inspire, the children | it never could have been reconciled to of humanity may glide smoothly down the current of time to the boundless ocean of eternity — reposing unlimited confidence in the wisdom, power and goodness of that unerring Pilot, who will guide the ransomed myriads of our race to the city to the doctrine of endless torture. In of the New Jerusalem, the haven of respect to that point, at least, their syseternal rest. AMEN.

[From the Star and Universalist.]

Persecution among Religionists. Persecutions for conscience' sake, or rather, opinion's sake, have been so common among religionists, in all ages of the world, that not a few of the most intelligent and candid in society have come to the conclusion, that all religious systems conduce, under certain circumstances, to rigorous and persecuting measures. The writer of this article was reminded of this fact the more sensibly, a short time since, by conversing with a friend in New-Hampshire, who remarked that, 'he would just as soon trust one denomination of christians with power over other sects, as another; for any one would persecute the rest as bad as ever the Catholies did, if they had sufficient power and influence.' Considering the talented source from which the observation proceeded, I thought the subject was entitled to a careful and candid investigation. Having bestowed upon it suitable attenmy mind to the readers of the Star in the

(and many others,) that all systems of religion alike induce their votaries to perreligious opinion. There are some systems of doctrines whose very genius and influence would naturally lead to severe, rigorous and unmerciful measures. Very much, in my apprehension, depends on the character which areligion ascribes to the great moral Governor of the universer Not, however, that the practices of men are always graduated by their theories : but so far as their faith is influential, it will give character to their conduct. I say then, deliberately, that one of the worst traits, I may say, the worst- ed are the merciful; for they shall obtain in the doctrine of endless misery, is, that mercy."
by holding forth the idea, that God will AMEN.

make some of his offspring eternal sufferers for their errors of opinion, it induces its advocates to imitate him, and inflict severe and merciless pains upon those in this life, who, they believe, will be the objects of ceaseless persecutions and sufferings in the life to come. And I will cheerfully agree with my intelligent friend. in Concord, that it makes no essential difference, whether power be on the side of Papists or Protestants, providing that the heart or core of their creed is, that God will torment some of his creatures eternally, for errors of faith, opinion or practice. But exclude this obnoxious and graceless feature from the creed of Christians, and withal imbue their hearts with the spirit of pure, universal benevolence, and would there be any occasion for, or danger of, violent persecutions for conscience sake? And, without implying that all who advocate the doctrine of interminable misery, are influenced in their feelings by the spirit of their system, any more than all who profess and defend the most liberal sentiments, are, by theirs, let us attend to a few plain and undeniable facts.

1. The Jews, who persecuted Jesus and his apostles, and wasted and destroyed Christians, under a variety of circumstances, had so far departed from the religion of their fathers, as to imbibe heathen notions of the future state; and just in proportion as they were zealous in to reconcile all things to himself, why should it be proclaimed to mankind? can should it be proclaimed to mankind? can be should it be proclaimed to mankind? they were showing their zeal for their they were showing their zeal for their cause in the execution of Surely Jacob would not have reasoned the most vindictive measures. They persecuted for opinion's sake.

2. The persecutions which were suffered from the Heathen, during the reigns of Nero, Domitian, Antonius, Severus, and others were of a similar kind. When it was known that people were of the sect, called "Christians," they were, for that reason, adjudged to the severest pains, penalties and sufferings. The very circumstances attending their tortures, bear a striking relation to the imagined sufferings of rebels and heretics in a future state; for, they were held in derision and contempt, while covered with the skins of wild beasts and torn in pieces by dogs ; or being fastened to crosses and covered with combustibles, were made to serve and and women, burning to death, afforded music and merriment to their persecutors. Neither personal amiableness nor moral worth could atone, in the least, for the mortal crime of believing wrong.

3. The numerous persecutions carried on among professing Christians, from the time of Constantine to the Reformation, were instigated by the same spirit of cruelty, and the expectation of meeting the approbation of that God who will delight in the ceaseless agonies of heretics, or those who err, (as is supposed) in their religious sentiments. Had not the mind been disciplined to contemplate the Deity as the almighty Avenger of heresies, scenes of barbarity, which disgraced the conduct of the dominent sects.

tems were essentially the same, and their influence the same. Convince the Christian world, embracing all its sects, that God will not punish his erring creatures eternally, but, in the midst of judgment will have mercy, and no papal Inquisi-tion could be maintained nor bloody persecutions perpetuated. The great Reformer, John Calvin, who procured the execution of the herelical Servetus, the council which ordered the bones of Wickliffe to be burnt, - the bigots who drove the Puritans to this western world, and those Puritans, too, who persecuted the Baptists and Quakers, unmercifully, and evinced their zeal for God by hanging witches: all those were equally zealous in their devotion to the doctrine of endless misery. Yes, persecution and END-LESS MISERY go, hand in hand, the world over; and the abandonment of the latter, would be fatal to the existence of the for-

5. It follows, then, of course, that the doctrine of universal benevolence and salvation, cannot lead to any thing that tion, I wish to present the convictions of may properly be called persecution for conscience' sake. The more liberal people are in their sentiments, the more I cannot agree with my worthy friend ready they will be to apologize for the erroneous opinions of others. "To err is human; to forgive, divine." Would to secute or injure others for a difference of God that Universalists might ever be influenced by the genius of their doctrine; but Limitarians, by the spirit of theirs, never. We should bear in mind, that, "To banish, imprison, plunder, starve, hang and bnrn men for religion, is not the Gospel of Christ; but the gospel of the devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence, but once, and that was to drive bad men out of the temple, and not to drive them in." His maxim is, "Bless-May our hearts respond,

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GARDINER, SEPTEMBER 12, 1834.

SALVATION OF BAD MEN.

"He is so wicked, that I don't see how he can be saved !" This is an expression not unfrequently made in relation to very bad men, by those who, unable to sustain themselves by argument, still find it difficult to receive the doctrine of universal salvation. As to othe righteous, they can very well conceive how they can be saved; nay, they are almost ready to allow there is no great difficulty in the way of saving good moral men, or persons of ordinary fair character; but, then, they have before their mind's eye certain notoriously bad men, and how such can be saved, they are unable to see, - nay, their saivation must be utterly impossible.

We have no doubt such sort of conclusions are entertained often by very honest and well meaning people. But they err, as we conceive, radically, in the premises. They consider salvation as an outward thing - a reward for certain attainments in virtue and piety. Punishments, too, they consider as an external thing. Now the truth of the matter is, salvation is not the reward of any one's good deeds, it is rather a gift; or perhaps we should speak as correctly if we said, it is the possession of virtue and holiness itself - a holiness, which by the Divine appointment, is necessarily connected with happiness. Happiness is the closely connected effect of righteousness, and the attainment of righteousness is salvation. The salvation, of Christ, and the only one spoken of in the Gospel, is not a deliverance from demerited punishment, nor the bestowment of a merited reward; but a cleansing or a deliverance from \$in itself. "Thou shalt call his name Jesus," for he shall save his people from" [from what? from endless misery? No. From the punishment due to transgression? No: but from] "their sins." He saves men not from the effect, but from the cause - not from punishment - this is inevitable, as much so as happiness is necessarily connected with holiness - but from the evil principle i self - a principle which leads to all the wickedness and moral misery there is in the universe. A righteous man needs no salvation; if righteous, he is already saved saved from sin. Hence said Jesus, "I came not to call the righteous, but sinners p renastance " Such being the Got the cous a man can be saved," would be much more pertinent, than the declaration that such an one is too wicked to be saved. -None but the wicked need to be or can be saved. They are the proper and the only subjects for salvation; and the greater their wickedness is, the greater is the necessity of their salvation. Whenever we hear people objecting to Universalism on the ground that some persons are too wicked to be saved, we are always disposed to turn upon them and mention others who are too good to be saved. Salvation is possible only to the wicked - for the very fact of their wickedness proves them to be the proper subjects for salvation - salvation from sina gospel salvation. If we were to hear a person speak of an individual as being so wise that he did not conceive how he could know any thing; or, of another, as being so ignorant, he could not conceive how he should learn; or if we were to hear it argued that no man could become rich because he is poor; or, that, another could not be rich because he is worth millions ; - we should, doubtless, think such language highly singular and irrational. It is no more so, however, in fact, than the protestation that a man cannot be saved because he is wicked; and that none can be saved but the truly righteous. The truth is, the former are the proper subjects of salvation; whilst the latter are not, being already saved from

We think the error to which we have alluded, has an injurious influence upon the christian character. It does not prize virtue, for virtue's sake, or for the present blessedness inseparable from holiness; but only as the purchase money - often hardly and complainingly earned, - of an external, or foreign good. Nor do they dread sin, on account of the poison itself, but only as they dread an outward punishment which threatens to follow its commission. In this way, heaven is aspired to as the desired result of means which are too unwillingly and serviley attended to for the sake of it. Sin, too, is, or would be greedily committed, so far as its present effects are concerned; were it not for the dread of a local hell in the other world. Now principles such as these, though they may enable their possessor to put on the outward appearances of piety, go in fact to show that the heart, the inward man, is not, after all, right in the sight of God. They would commit sin, if they dared to - the will is genuine enough within them; but they are outwardly restrained from a principle of slavish fear. We need not say, that such principles in the henceforth.

heart, can do but little good in the life. They are such as the eye of an heart searching God cannot approve; such as he must and will condemn. What he demands is the destruction of the evil principle itself, whereby the man has no desire to commit sin, though all outward penalties were removed; and whereby he would prefer to practice virtue, though it laid the foundation of no claim to eternal life. When the heart is right - all is right. This is salvation. This is what the wicked need, - and what they most need in proportion to their greater wickedness. "The whole need not a physician, but them that are sick," and we humbly trust that the great Physician of souls, will yet heal all the moral maladies of the world, whereby it will be found that it is not impossible to save even "the chief of sinners," but that he will deliver them from their wickedness and thus prepare them for immortal felicity. Who can object?

BENEVOLENCE AND MISERY.

The Christian Mirror has really made a serious attempt to show the consistency of the contradiction, that endless misery is a benevolent work. This attempt appears to consist of an extract from some autodox writer, whose ipse dixit is advanced as sufficient authority in the case. And how, reader, do you suppose the Mirror makes out its case? Why, thus. God is benevolent. The Scriptures teach this, and the autodox feel constrained to allow the fact. He will make some men miserable to all eternity. This the Scriptures do not teach ; but the article takes it for granted that it is so. Well then, these two facts are brought in juxta-position, and declared to be consistent because they exist - a sage argument indeed! Give us the same argument, and we can prove that eternal happiness is the work of malevolence; nay, we could prove that benevolence must naturally require the endless tortures of all rational beings in the universe. How? Why thus. God, we say, is benevolent. It is also true, we would say, that all rational beings will be miserable eternally. These two facts should be brought in juxta-position; and then we would set off with the triumphant doctrine that the utter and infinite misery of all mankind is the most benevolent work which could be conceived of. Our autodox brethren are capital for an argument. Only give them the premises, and they will make out their case clearer than daylight - so clear indeed that no living soul could see it.

NOVELTIES. We have not for a long time - that is to say, for several months, - noticed any new invention among our autodox brethren for getting up excitements for the benefit of their cause. Probably they find it impossible to turn their wits to any new direction in pursuit of novelties. Their "new measures" have perished in the using; even their own papers now begin to express doubts of the utility of those measures, and some, which once favored them, are bold to say, they have done their cause immensely more hurt than good. Their "distracted meetings," are no longer "new"; they have become scale and insipid, and have lost their power to excite unusual attention, -Having thus exhausted their inventions, we take it they are growing cold for the want I new causes of excitement.

Now, perhaps, we can help them a little to the discovery of something novel. We are always bound to oblige our neighbors when we can, and therefore are not unwilling to make the suggestion. Suppose they should adopt a rational and consistent system of operations ; that is to say, suppose they should have but two meetings on Sunday, and devote the rest of the day to private devotion and to family reading, &c., as for the other days of the week, suppose they should look at and regard that part of the Decalogue which requireth thus : " six days thou shalt labor, and do all thy work "; suppose, too, their ministers, in preaching should attempt to enlighten their hearers, by addressing their understandings, rather than to captivate and bind them by appealing to their passions ; - this course would, unquestionably, be the veriest novelty that was ever heard of among the autodox; forthwith they would attract attention, and peradventure respect also; all eyes would be turned towards them; their meetings would be fuller, and the chance is, they would realize ten times the amount of permanent and salutary success, that they ever have found in their distracted efforts. We only make the suggestion. Certainly we have recommended what would be altogether a new thing among the autodox; and as they are on the stretch for novelties, perhaps they may consent to think seriously of our friend-

WESTBROOK SEMINARY.

The Fall Term of this Institution commenced on Monday last. Already a respectable number of students are in attendance, and the prospects are highly encouraging. We think there will be a full school tians" dedicated it over again in the after-

"ERRORS OF THE PULPIT."

Under this head some Methodist writer in the Maine Wesleyan Journal takes occasion to rebuke that spirit of modesty and humility which would lead a preacher to speak as if he felt himself to be on the level with his hearers, and as * he were himself a sinner in needed partoning grace. He complains that ame wes he hears Methodist ministers calling his hearers fellow sinners. This he thinks is highly improper, He should rather say we saints call on you sinners. "It appears to me, says he, a tacit acknowledgement of what the exhibition in which it is used as tacitly disclaims, viz. - equality between the ministers and impenitent sinners, in regard to sin and guilt." He thinks such language is improper as it would be for an Ambassador who in exhorting rebels to return to loyality and duty, should address them as fellow rebels. The modesty of such a writer is remarkable - why did he not go the "entire pork" and require the Methodist clergy publicly to thank God that they are not as other men, and to boast that they are not sinners before God. Verily we know of some Methodists - such too as have obtained sanctification and cannot sin, those who stand high on the "perfection" list, - who are sinners notwithstanding the opinion they have of themselves; - we mean if falsehood and slander, dishonesty and fraud are sins when committed by

SPIRIT OF THE OPPOSITION.

If we may judge from various letters which the Editors of the Indiana "Sentinel and Star in the West," receive on the subject of their paper, from the enemies of our cause, we might infer that the limitarians in the Western States are much more violent and vulgar in their osposition, than their brethren in the east. Sometimes their paper, which, truly, is an ably and judiciously conducted sheet, is denounced as "infamous" " blasphemous" &c.; and at others, the Editors are styled "dogs," and threatened with personal injury, burning of their office, house, &c. All this, doubtless, is for the glory of God! and in the exercise of a truly christian spirit! i. e. the christian spirit which the autodox creeds engender.

PRIZE ESSAY.

The Editor of the Utica, "Evangelical Magazine," offers a premium of twenty five dollars for the best written Essay deor the great and leading principles of the doctrine of the Restitution - their adaptation for and their necessity in all the business transactions and social relations of life. The article may be long enough to occupy ten or twenty columns of the Magazine, and the manuscripts must be forwarded free of expense by the 1st of December next.

COMING TO THE LIGHT.

The cases of conversion to the knowledge of the truth are common; and their commonness is a subject of joy to all who labor to extend the triumph of correct principles. We do not copy the following on account of anymovelty there is in it, but as the gentleman speaks well and in a good spirit, we are willing to show others an example worthy of imitation. We are indebted to the N. H. Star for the article.

TO THE PUBLIC.

The subscriber made a public profession of the christian religion about twenty five years since; the greater part of which time has been connected with the denomination known by the title of " Free-will Baptist,' and has sometimes improved his talents as a public speaker. But his views having rea material change, he now wishes to make a public declaration of his faith with regard to the final salvation of the human family.

For some time past, my mind has been wavering with regard to the number who should be saved with an everlasting salvation. About two years since, I received a letter of dismission from the Free-will Bap-tist Church in Bradford, N. H. by my re-quest — which request I made in consequence of being disatisfied with regard to their doctrine and order.

After several years of careful study with regard to the doctrine of the Universal Restitution, I hereby publicly declare that I believe it to be explicitly taught in the scriptures of divine truth, and I do look with an eye of faith to that glorious era, when the whole human family shall unite in singing a song of redeeming love in praise of him who sitteth upon the throne and the Lan forever and ever. ISAAC DAY. Bradford, N. H., Aug. 23, 1834.

DEDICATIONS.

The new Universalist Church in Albany, N. Y., was dedicated on the 21st ult. The Sermon was preached by Br. I. D. Williamson, pastor of the Society.

A Meeting-house owned jointly by Universalists and "Christians," was dedicated in Kennedyville, N. Y. on the 12th ult. The "Christians," refusing in a very unChristian manner to unite with the Universalists in dedicating the house, it appears there were two dedications. The Universalist service was in the morning, at which Br. L. L. Saddler preached ; and the "Chrisnoon - Sermon by Elder Millard.

ROCKINGHAM ASSOCIATION.

The Rockingham Association of Universalists met in East Kingston, N. H. on the 27th and 28th ult. - as we learn, not from the Minutes of the Proceedings but from an Editorial article in the Boston Trumpet. -Br. T. F. King was Moderator, and Br. H. F. Stearns, Cerk Sermons were preached by Brs. H. F. Stearns, A. L. Balch, J. G. Adams, J. P. Atkinson, T. G. Farnsworth, T. F. King, T Whittemore - Eleven Ministers were present, and the meeting appears to have been a happy and useful one.

NEW ASSOCIATION.

A meeting of ministers and delegates is notified to be held in Piermont N. H. on the 8th and 9th of next month, for the purpose of organizing an association of Universalists to embrace the societies in that re-

NEW SOCIETY.

The Utica Magazine states, that a Universalist Society was formed in Monroe, Ashtabula Co. Ohio, on the 12 of July last.

THE CONTROVERSY.

Our readers will be presented with Br. Thomas' Reply to Dr. Ely's last letter, next week. It is received; but reached us at too late an hour to allow of its insertion to day.

For the Christian Intelligencer. ITINERANT MINISTRY .- NO. 5.

BR. DREW, - Being one of the oldest oreachers in this State, of our order, havng been educated in Limitarian Orthodoxy, and afterwards convinced of the truth of the unity of God, permit me to say, what seems to me, to be most wanting among christians of these various opinions. There are among them all, those who appear to be true christians; and there are those who do not manifest the spirit of Christ. Men may be respec-table in the eyes of the world, who are only worldly minded men. Now the Bible makes a distinction between men, which, I think, ought to be duly observed. John says, 1. iii: 10. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that leveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren if have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer and ye know that no murderer hath eter-

nal life abiding in him."
Gal iv. 26. "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then. brethren we are not children of the bond-

woman but of the free."

Now, Brother, do we not meet with these different characters in our own day, and among our own order? Do we not believe that sincere christians are found among other orders, who have been taught from early life, to believe in never ending misery to a large portion of mankind? And have not some of us been early taught so to believe? But do we not find, men in our order, who manifest no zeal, except to ridicule and treat with contempt all orthodox people; people far better in temper and practice than themselves? What is this but hatred and illwill, which leads them to speak evil of, and despise those who practice righteousness? Is it not the spirit of Cain, who killed 'his brother; because his own works were evil, and his trother's righteous? Is it not the spirit of Ishmael who mocked at the child of promise? Ought not such persecutors to be cast out, from among us, as born after the flesh, children of the bond-woman, and not of the

It is to me, I must confess, very disagreeable to hear the sincerely godly, who aim to do right, made the laughing stock of persons, who might be called the children of the devil, if we may know the tree, by the fruit it bears. When I hear the religion of any order ridiculed, or treated with contempt, it strikes me, the person who does the deed, has no veneration for religion himself. He then, is nothing better than a persecutor. Really he is a murderer, because he hates his brother. If he did not hate his brother. he would not murder his character or good name. He does not as he would be done

If I think my brother is in error or iniquity, it becomes me to use all proper means, to save him from misery and ru-Will piety lead me to reproach him? Will love lead me to ridicule him? Will the spirit of Christ lead me to treat him with contempt ? If I think my brother in error, should I not be faithful to him, and in a friendly manner, point out his faults? Will not love and good will lead me to feel piety and compassion; to pray to God for his grace to help him from his wretched and despicable state?

Is there not some wicked price dis-played by writers who flatter their own order at the expense of other orders; by telling how good we are, and how bad they are? Would there not be evidence of self denial, and humility were we to say less in our own praise, and more in commendation of others, where we can in truth?

Brother, you do mention with praise the exertions of the orthodox Congregationalists, in Maine ; who the last year, supported 80 missionaries, who did 20 years labor in one. Now, what does show a man hearty, in any cause, like giving away his cash? The gluttonous man and the wine bibber, shows where his heart is, by the provision he makes for his carnal appetite. The worldly man shows where his heart is, by his plans and schemes to get money, and make a show, and obtain fame, and gratify his lust. As a man thinketh in his heart, so is he. Such is his true character. And out of the abundance of the heart, the mouth speaketh, the hearts worketh, and the feet walketh. Hence, do we not learn that our brethren love the Savior, who went about doing good, by following his example, Shall we not go and do likewise? S. S.

[For the Christian Intelligencer.] SLANDER.

There has been, and still is, a great deal both written and said, and that justly too against this great evil — an evil which has been the means of destroying the bappiness. blasting the prospects and sending to an un-timely grave some of the fairest and best portions of our race. - It is an evil against the attacks of which no one is secure. - It steals upon us unawares — it breaks in upon our peace when and where it is least expresed — when we hink, we are faithfully for-forming our duties both to God and man moved by the machinations of some secret enemy who under the garb of frien Islip has made his way into our confidence for this purpose, it seeks to destroy our reputation where we think it is the most firmly established - it is in fact the last and the worst weapon to which cowards resort for the purpose of satisfying their revenge.

Does it not then behoove every friend of man to lend his aid in the endeavor to root this accursed evil from society? this evil which, when successful, destroys something that is dearer to man than life itself ; -something the loss of which renders a man most miserable, and without which it is not desirable even to live ? Ought not every o eto strive to discover that wretch who attempts to gratify his hatced by sacrificing to it shrine the peace and good name of his neighbor ? And ought not the man who is guilty of this great and much to be despised crim to suffer the well deserved punishment du his wickedness, in being despised and con-temped by every good man? most assuredly and justice would not be done if he were not

thus treated. But if it is so great a crime to slander the is it to go higher for a subject and slande our heavenly Father ! Yet this is done. ves, to the shame of Christians he it spoke hat a large portion of the Christian world believe and support aspersions on the character of God which, if true, would make him a foul and wicked monster! Perhaps so may be ready to ask, - in what way is he slandered? What are these aspersions Examine the partialists creed and discover them in almost every line. Instead of representing "our Father who is in heaven" in his true-character and relations in which he is revealed in the holy scriptures as standing to his earthly creatures as their Pather, friend and preserver, as a God of love, mercy and justice, "whose tender mercies we over all his works" - they set him before us as still our Father but yet our enemy and lestroyer, as a ruthless tyrant who has conde ned the greater portion of his children to the most excruciating torment forever and ev-

And is it not slander, base, unqualified and sent the character of our Father and God? What man is there, who would not think he was most wickedly slandered in having the report if untrue go abroad into the world, that he had donmed a greater part of a large family of children to perpetual imprisonment for doing, those things which he had foreseen from the moment of their birth they would do, and which he had it in his power to prevent them from doing if he had been so minded? As he had it in his power to prevent them, would it avail him much to plead that his children were free agents - that he had warned them to turn from their evil ways and live but they would not listen and that for this reason he had permitted them to go on to their rain? If this was the case, would any one believe that he was a man susceptible of pity and that he was purely benevolent, merciful and just that he was possessed of the feelings of t parent? Would any one consider him? man who could be loved as a parent ough to be loved? Would they not rather think that he was dead to pity? that he was unkind, unmerciful and unjust ? And that, so far from being loved as a parent ought to b loved, he ought to be, feared, hated and shunned by all ?

And would not the man who should spread such a report concerning his neighbor, if i were untrue, be contemped and neglected by every good man as one who was endeavor ing to injure his fellow all that was in his He certainly would. But although power? those who slander the frail, finite and mor-tal creature, would be thus badly treated, yet the slander of the great glorious and in finite Creator, "the King immortal and invisible, the only wise God our Savior," is viewed by many who call themselves Christians with the greatest indifference — indifference did I say? — I was wrong — not with indifference surely is this slander viewed, but with the greatest desire for its spread. They devote their lives and their talents in endeavoring to increase the number of its believers, and they "compass sea and land to make one proselyte" to the cred of which this slander of God's character forms a large component part.

In proportion, however to the spread of liberal principles and the advance of enlightened views concerning the character and government of God, do these endeavers

orders; by d how bad be evidence were we to

and more in ere we can with praise Congregane last year, tho did 20 at does show like giving ous man and his heart is, his carnal shows where schemes to , and obtain As a man ne. Such is of the abunh speaketh. feet walkarn that our went about

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d misrepreer and out o would not landered in abroad into d a greater n to perpetuhose things moment of which he had from doing if e had it in em to turn t they would son he had r ruin? If helieve that and that he and just?

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elings sider him a arent ought ather think And that, so ought to be hated and ould spread ghbor, if it reglected by endeavor-was in his ut although

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character of enlight-racter and endeavors

ease to produce their intended effects and a position to "search the scriptures to see disposition to "search the scriptures to see whether these things are so," takes place.

Let us then, encouraged by the prospect, ape up and doing."—Let us continue to be always zealously affected in." our good cause.—Let us, clothing ourselves in the armor of the gospel, nobly and diligently considered in the strength against this slave. mor of the gosper, nonly and diligently con-tend with all our strength against this slan-der of "the high and holy one" which has so many supporters and which presents so large a field for our exertions. — Let us, de-pending upon "the author and finisher of our faith," and not upon ourselves, oppose its further progress.— Let us not relax our exerfurther produce we have been so far successful, but make "onward" our motto, and uot doubting that he will hear and answer us, let our humble supplication and prayer to God be — that "these maxims" may soon be "fix'd" — "that God's our friend. — virtue our good and happiness our end," and that "reason" may soon "o'er the world prevail and error fraud and superstition fail;" and that "all shall know the Lord from the least unto the greatest," and shall believe and teach "the truth as it is in Jesus." CX **

For the Christian Intelligencer. MEEKNESS.

Mg. EDITOR, - I have long been of the opinion, that of all the excellent virtues, which adorn the christian character, meekness is one of the most valuable. It is an undernable fact, that this inestimable qualiundeniable fact, that this inestimable quality is too generally undervalued, by a large
portion of the christian community; especially by those who value themselves on the
points of honor. Those, who have been
accustomed to retaliate on their malicious
foes, and have never experienced the satisfaction, which meckness yields to the forgiving bosom, knows not how to appreciate
its value. It is the opinion of some that to ts value. It is the opinion of some that to be unrevengeful, when they receive ill treatment, is the height of meanness, and servility. But could they be convinced, that true fortitude consists in patiently enduring those evils, which infuriated de-mons, are ever ready to heap upon them, they might see cause to change their unfavorable opinion of this heavenly, and be-nign principle. It is not to be denied, that meekness, rather requires us to suffer wrongfully, than to do wrong. The meck-ness, of a christian, does not, however, prehim from seeking redress, when abused, but it enjoins on him the propriety of seeking it in a mild, and becoming man-ner, with sweetness of temper, not with harshness, and violence. If we cultivate the spirit of meekuess, it will be conducive to our felicity in this world. 'Blessed are the meek for they shall inherit the earth.'— A person, that is truly meek is free from wrath, strife, malice, envy, and all those marmariag, and turbulent passions, which characterize the revengeful man, and often gain a complete ascendency over him. In meekness is included evenness of mind, and softness of temper; it patiently endures the wrong without attempting, or meditating revenge. Let it not be added in order to vindicate the propriety of retaliation, that meekness is not consistent with greatness of mand, unless it can be satisfactory proved to be inconsistent with every manly quality. Who are the most unjust characters in the world? Are they those, that are enraged at opposition, moved by trifles, vexed at difficulties, and overpowered by the violence of passion? Are they those who are impatient under misfortunes, sacrifice their reason to their resentment, who through the heat of their passions plunge themselves into a series of misfortunes? I believe, persons of this description never arrive at true greatness. They make a noise and bustle, and their names may be famous for a season, or perhaps enjoy a twelve month immortality, but never can such persons arrive at true glory. While those, who are above seeking revenge at every trivial of-fence, and are calm under grevious misfortunes, selfpossessed when encountered by a host of difficulties, serene under sufferings; firm in the midst of danger, and are never turned aside by the sudden starts of passion, but pursue their object in an even course; these are the persons who have acted the most distinguished parts on the theatre of the world, and their names have been transmitted to us with shining lustre. It will be readily perceived, and cheerfully conveded, by those who are in the least acquainted with the history of man, that the spirit of meekness is an important ingredient in the most useful and exemplary characters. As poor, and desplicable, as this glorious quality is thought to be by some, who by an abuse of language are stiled men of honor, it has characterized celebrated generals, and renowned phi-losophers of remote antiquity. If we consider Moses, as a man of genius, a writer, a statesman, or a general, his character will stand high in our estimation. -And who was ever more distinguished in very ancient times for his maskness? In the scripture of the old Testament he is emphatically declared to be the meekest man on earth, and he certainly had the most severe trials of his temper. He stood at the head of an unpolished and obstinate multitude ; and in this unpleasant situation, he displayed a wonderful degree of meekness, firmness calmness and moderation. In the new Testament is portrayed the character of Jesus Christ. We find him deficient in no quality, or accomplishment, that can exalt, or adorn human nature. And is not meekness a prominent feature of his character? a leading trait of his mind? -When he was reviled, he reviled not again; when he was persecuted, he did not retaliate; but committed himself to him who judges righteously. And when about to ex-Harpswell, 65 69 Gray, 147 32 perience the hitterness of an unmerited, and ignominious death, no virulent expressions escaped his heavenly lips. His lan-guage hespoke the feelings of a benevolent mind; retaining its character amidst all human insults, surrounded by unnumbered enemies, and in the anticipation of death he prayed for his perscutors, and murderers; saying "Father forgive them, they know not what they do." Here is a character possessed of many design are properly as and possessed of more genuine greatness, and true benevolence than any other who ever appeared on the stage of the world. Here, forbearance and forgiveness glow with immeasurable and forgiveness glow with appears, as it is, essential to moral sublimity; and without meekness, the perfections of his characteristics. his character would have been totally destroyed.

W. S. C.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, SEPTEMBER 12, 1834.

STATE ELECTION 1834.

The following are the votes for Governor so far as received when our paper went, to press. We have prefixed the votes of last year for convenient comparison. The votes for Representatives to Congress are about the same as those for Governor. So far as accertained by the returns, Mr. Smith is elected in Cumberland, Mr. Evans in Kennacha and Col nebec - Judge Bailey, in Lincoln and Col. Hall in Waldo.

	K	ENN	EBE	CC.		
		188			1834.	
,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	Dunlap.	Goodenow.	Hill, et al.	Dunlap.	Sprague.	Hill, et al.
Albion,	81	65	20	143	116	-
Augusta,	161	344	47	334	519	
Belgrade,	96	109	21	120	148	-
China,	152	132	37	200	235	
Chesterville	e, 50	57	* 20	79	86	
Clinton,	154	36	17	270	78	
Dearborn,	76	23		94	32	
Farmingt'n	,138	118	66	221	180	
Fayette,	25	128	13	24	149	
Gardiner,	151	216	71	259	386	2
Greene,	102	42	9	119	97	~
Hallowell,	30	298	128	126	568	3
Leeds,	77	127	22	99	170	
Monmouth	,157	102	40	156	175	1
Mt. Vernon	, 46	170		46	214	
NewSharor		60	53	172	140	
Pittston,	50	120	11	97	231	
Readfield,	55	178	20	61	281	
Rome,	21	58		47	103	1
Sidney,	45	187	20	83	323	
Temple,	65	23	6	85	41	
Vassalboro'	, 52	166	32	129	463	
Vienna,	13	84	1	17	90	
Waterville,	162	204	2	225	254	-
Wayne,	63	53	7	100	107	
Wilton,	15	69	153	130	134	1
Windsor,	48	59	22	92	156	
Winslow,	32	48	49	70	112	2
Winthrop,	94	130	73	90	257	2
		3,406			5,844	18
			964 DCE		5,844	

ĺ		2,320	3,406	964	3,678	5,844	18
		S	OME	RSE	ET.		
	Anson,				101	203	
	Bloomfield	, 19	60	48	28	160	
	Canaan,	110	49	1	122	82	
	Concord,	18	6	18	25	40	
	Embden,	31	57		64	93	
	Fairfield,	90	163	20	162	249	
	Madison,	83	83	20	114	138	
į	Mercer,	82	73	13	83	130	
	Milburn,	96	67	5	118	142	
	Nor'i'g'wo		122	15	148	176	
	Pittsfield,	49	12	2	69	57	
	Avon,			-	108	23	
	Phillips,				114	81	20
	Strong,				92	64	
	Starks,				123	108	
	E. Pond,				42	18	
	-	707	692	142	1,039	1,475	
		1	LINC	OL	٧.		
	Alna,		79	18	19	138	-
	Bath.	176	233	23	174	507	15

Alna,		79	18	19	133	6
Bath,	176	233	23	174	507	15
Bowdoin,	83	65	37	135	183	15
Bo'doinhai	m, 81	92	50	123	196	
Dresden,	81	81		111	158	
Georgetow	m.66	13	8	140	48	
Jefferson,	153	36	27	179	162	
Lisbon,	111	128	30	175	271	
Litchfield,	62	74	102	84	140	76
Phipsburg,	. 17	85	11	28	184	
Richmond	, 32	55	33	72	103	18
Waldobore		253	4	170	407	
Wales,	49	21	3	86	38	
Warren,	61	95	158	256	127	7
Whitefield		78	9	141	144	
Woolwich		32	46	31	186	
Wiscasset.	. 64	107	46	59	239	(
Edgecomb		55	12	74	89	
Boothbay,	98	55	27	120	168	
Newcastle	, 110	84	16	119	127	
Nobleboro	2,266	14	24	251	62	
Topsham,		114	16	90	221	
Lewiston,	72	114		104	179	
Bristol,	145	62	74	226	209	
Bremen,	46	33		56	49	
Union,	105	127	34	151	145	
1 10	2,242	2,185	811	3,176	4,484	13
	PI	ENO	BSC	OT.		

	1 1	11101	DOCE	1.	
Bangor,	466	467	43	576	873
Brewer,	61	65	10	157	134
Dixmont,	84	33		126	71
Dutton,	43	9	7	93	50
Hampden,	175	65	5		
Hermon,	99	10		121	14
Levant,	83	. 50	1	127	79
Newburg,	41	9	2	57	31
Orrington,	36	76	16	54	163
11111	1,018	784	84	1,311	1,395
	CUI	MBE	RLA	ND.	3
Portland,	913	878	108	949	1393
Cape Eliz.		23		215	54
Cumb'rlane		103	17	123	116
Scarboro',	291	26	1	364	61
Freeport,	147	113		167	240
Westhrook	,362	104	7	524	228
Standish,	224	81		318	117
N. Yarmou	th 68	299	12	92	412
Durham,	118	66		151	138
Falmouth,	130	112	18	184	189
Gorham,	257	256	8	293	291
Windham,	154	84	9	240	197
Pownal,	110	73	2	111	115
Raymond,	172	18	1	205	109
Poland,	260	70	2	260	106
Baldwin,	82	21	1	154	40
Naples,				39	79
Sebago,	60	25	1	53	48
Brunswick.	238	101	2	247	379

Jay,	Jay, 115 85 60	Jay,				115	85	60
Hebron, 82 140	Jay,	Hebron,				82	140	00
Hemon,		Sumper, Livermore,	95	199	24	106 151	60 309	16
						108	. 34	
Canton, 108 . 34	A ditter,	Buckfield,				232	125	
Turner, 232 154 Canton, 108 .34	Turner, 232 154	Paris,				248	113	

189 278

Singular Robbery. — An honest German named Hendrick Brown, who had worked three years on the South Amboy and other Rail Roads, and who had saved by his operations \$295, was robbed on Saturday evening, in the eating establishment of John Inverness, of all his money. He had previous ously deposited \$225 in the Savings Bank, which he had drawn out, and had added to it since of his earnings, \$70. He went to a lawyer at the instance of Inverness, who urged him to deposite his money in the Savings Bank, and with whom after it was counted he left it. He then went away, and returning got his money and went at the instance of Inverness to his celler, where he was placed in a back room. There his money was counted again by Inverness, and Brown put it again in his pocket. — Shortly afterwards he started to go away but was prevented by a black man in the establishment named Duncan, and Inverness coming in, told him very pleasantly he could not go until he had eaten and drunk with him. He was then furnished with druk, apparently well drugged with laudanum, and s fell asleep. When he awoke all his money was gone, and his inquiring after it useless. He made a complaint, and Mr. Jessup, aided by Mr. Somerindyke, went to the place, arrested Inverness, searched the premises and found \$10 of the stolen money upon him. He was brought up and committed for the offence, but the recovery of the poor German's money appears to be hopeless. — N. Y. Daily Adv.

Murder on the High Seas. — The brig Juniper, Captain Crosby, sailed from this port for Surinam on the 4th ult. On the 14th lat. 30, lon. 43, at 2, A. M. during the second mate's watch, the captain and first offiond mate's watch, the captain and first offi-cer, Mr. Win. Eldred, being below, asleep in their berths, the cook, a Spanish black, who asually slept in the cabin, stabbed Capt. Crosby twice, with a dirk, in the breast. At the second blow, the dirk broke; Capt. C. sprang from his berth, and gained the deck. As he passed out the companion way, the second mate ran to his assistance, caught him in his arms, and asked him what was the matter? Capt. Crosby answered, "I don't know," and immediately expired.

In the mean time the cook took a bayonet from a musket in the cabin, and stabbed Mr. Eldred, the first officer, in eighteen places. Mr. E. threw himself from his berth, grappled with the assassin, and succeeded in reaching the deck, when the second mate and man at the wheel secured the negro. Mr. Eldred miraculously escaped death, but is confined to his hammock, and will proba-bly recover.

On the same day these events happened, the Juniper spoke the brig Agile, Capt. Parsons, who put his second officer on board to assist in navigating the vessel, and yesterday morning she returned home with the cook in

We learn that the cook has confessed, or declared, that one of the crew was a confederate with him, and that their plan was to murder the captain and first mate in their sleep, then the second mate, and man at the wheel, and the watch forward. The rest of the crew were to be murdered, one by one, as they came and one, when the watch was called, and the vessel was to be taken to Havana. — C. H. B.

Capt. Howard of the Rev. Cutter Hamil-

ton, on being informed of the state of the vessel, soon after she anchored, promptly repaired on board with a boat's crew, irons, &c. to secure the murderer and those suspected of being in the plot.-Bost. Pat.

Otto of Rose. - The rose fields in India, are described as, at the proper season, extremely beautiful. — Rose water is both good and cheap'; the otto is obtained after the rose water is made, by setting it out during the night and until sunrise in the morning, in large open vessels exposed to the air, and then skimming off the essential oil which floats at the top. The rose water thus skim-med bears a lower price than that which is warranted with its cream entire. To pro-duce one rupee's weight of ottor, two hund-red thousand well grown roses are required. The price even on the spot, is extravagant. Phil. Price Current.

On the 8th of January last, Capt. Nickerson of the schr. Sun, of the Despatch line of New York and Boston packets, left at the store of Mr. George Dana, No. 13, Long wharf, a box directed, —"X. Messrs. Boorman, Johnson & Co. Merchants, New York, this side up with care," which he stated he had taken on board at Boston, and could find no owner for in New York. Yesterday afternoon, as the box had been in the store ever since, without being claimed, it was thought best to open it, and ascertain if the contents were of any value. On opening the box, it was found to contain a new half barrel, neatly made, similar to those in which whiskey is put up, the bung was knocked out, and Mr. D. and others drew some liquor in a proof glass, resembling cherry rum in appearance, but could form no idea of the kind of spirit in the cask. It was also ascertained that the cask contained something be-sides liquid. The head was then taken out, and in it was found the body of a white or light mulatto boy about 10 years old, the flesh of which was much shivelled and smelt offensively. It had a cloth around the head and shoulders, but was otherwise in a stafe of nudity, and had been packed in shavings and the cask then filled up with spirit. An inquest was held before Prince Snow, Esq. Coroner, and the jury returned for verdict that "he came to his death prior to the 8th of January last, past, by what means is to them unknown." As Capt. Nickerson is not now in the city, no information can yet be obtained of him respecting the affair. Boston Patriot.

Niagara Falls. - Mr. Ingram - whose recent work descriptive of Niagara Falls we have noticed — has explored that region to some purpose. The Buffalo Republican says: "He has not been content with simply viewing the Falls from one or two situations easy of access, but he has explored the whole country in the neighborhood of the cataract; and it is to his enterprise that visiters are in-debted for a knowledge of the cave under the middle or ribbon fall, (one of the most this cavern, and into its very jaws."

The blind man's Bible. - We have before ! us, in a goodly sized quarto volume, the Gospel of St. Mark, embossed for the use of the blind. This is the first book that has been prepared in this country, on this plan. It is the handy work of Mr. Sni-DER, the gentleman who acts as secretary of the institution, and is a beautiful illustration, if not fulfilment, of the prophecy, that "the blind shall see." This admirable specimen of the art of embossing letters, is worthy the attention of the curious .- Phil. U. S. Gaz.

The plan of embossing letters for the use of the Blind was first suggested, we believe, by the Rev. Mr. Taylor, of York England. He applied it merely to the letters explanatory of the propositions of Euclid. The first application to the purposes of printing was made by the Director of the New England Institution for the Education of the Blind in this city. Several specimen sheets were

published nearly two years ago. Further experiments have shown that the printing could be done better and cheaper in another way; we have seen some beautiful specimens of this method. In a few weeks there will be published a part of the New Testament, which judging from the specimens, will be as far superior to the work of Mr. Snider as his is to the book printed in

One great advantage of the method adopted by the Boston Institution, is that the type can be set up and the proofs worked off by the Blind.

We were pleased to hear the confident assertion of the head of the Institution, that in short time books might be supplied to the blind at a very moderate rate, and of a much more convenient size than those heretofore

A negociation between the authorities of the General Government and the Wyandot Indians, is now on foot, for the purchase from the Indians of the Wyandot Reservation, in Ohio, embracing 146,216 acres of superior soil, the only lands in the State having an Indian title. The Government offers to give the Wyandots the same amount of land, west of the Mississippi, as they have in Ohio; to give them the amount their lands sell for, reserving 70 cents per acre only to definy average on sales. See the first forcish ly, to defray expenses on sales, &c. ; furnish each warrior with a rifle; furnish each family with a sufficient number of blankets; furnish the Indians with one year's provisions; be at the expense of removing them; and pay five per cent. on the amount of sales for twenty years; then pay the Indians the balance, after deducting the 70 cents per acre, or invest it for their use. -Balt. American.

Amazonian Conflict. - A late foreign paper relates that there has been a desperate and disgraceful battle between two parties of the fair sex, at Ghent. It seems that a portion of the female operatives engaged in the manufacturing establishments, had formed themselves into a kind of Trades Union, and were resolved to compel all the others to form with them a combination for the purpose of ceasing all labor, or raise their wages. From arguments they resorted to blows, early one hundred and fifty of these gentle beings were engaged ! It is added, that for-tunately, no lives were lost, but innumerable caps and bonnets were torn to tatters, several ears and noses demolished, and handfuls of hair were seen floating away in the

Prison Riots. - On Saturday night, the prisoners confined in our jail, made an inef-fectual attempt to break out, between 10 and 11 o'clock. By some means, they forced one of the doors in the chamber, and thus, all, 5 in number, got together, armed with knives and various missiles, bidding defiance, and threatening death to any one who approached. One of the prisoners received a slight wound from a pistol shot, another received a knockdown, and the remainder fi-nally were obliged to submit. The rioting continued throughout the night, to the great disturbance of the neighborhood, and, on Sunday morning, they were all heavily ironed and chained to the floor. They are all imprisoned for trifling offences, and the terms for which most of them were sentenced, would have soon expired, had they not been so silly as to prolong them by this last outrage .- Reading Chroniele.

When the learned John Selden was a member of the assembly of divines at Westminister, who were appointed to new model religion, he delighted to puzz'e them by curious quibbles. Once they were gravely en-gaged in determining the exact distance between Jerusalem and Jerico; and one of them, to prove it could not be great, observed that "fish were carried from one place to the other." On which Selden observed "Perhaps it was salt fish," which again threw the assembly into doubt.

Telescopes . - Mr. Amasa Holcomb of Southwick has been engaged several years in the construction of Telescopes. — He is a self taught man, and has at length brought his instruments to a high degree of perfection. His best instruments have been examined by a committee of scientific men in Philadelphia, and by the Professors of some of our New England Colleges, and pronounced equal and on many accounts superior to any that have been imported. Mr. H. does probably what no other man has ever done, casts and grinds his mirrors and lenses, makes the tubes, and founds and fits all the mountings and finishings. He affords the instruments at about one fourth of the price of foreign ones. Mr. H. is deserving the praise of his countrymen, and we hope will find a ready sale for all the Telescopes he can make.— Westfield Journal.

We understand that a girl living in the family of Dr. Sweet, in Norton, has been apprehended, for poisoning the family of the Doctor, by mixing arsenic in their food. She has confessed the crime. None of the persons have died, and it is hoped they will all recover. The girl had also taken poison herself, saying she expected they would die, and she might as well go with them .- Taunton Daily Whig.

The Emperor of Russia has, through the imposing and sublime views that the Falls present) and to the pathway, which now enables them with little of no inconvenience to pass behind the sheet of water which veils

The Emperor of Russia has, through the imposing and sublime views that the Falls medium of the Baron de Krudener, Minister Plenipotentiary at Washington, presented Joshua Shaw, Esq. of Philadelphia, with five hundred dollars, for an improved percussion cannon lock, invented by Mr. Shaw.

The riots at Madrid had not been renewed -numbers had been arrested. The number of manks who fell victims to the mob's fury amount to from fifty to sixty. - The public feeling was directed only against the friers, as the regular priesthood during the greatest excitement appeared among the mob in their religious robes, when they were respectfully treated and drew forth the usual tokens of veneration.

The devastation and havor committed by the Cholera at Madrid was immense; high and low alike fell victims to it. The alarm is very great!—no accounts of the cases or deaths are given to the people - they are left in entire ignorance as to its increase or decrease; 500 cases a day, and 260 deaths within the same time were known.

The Inquisition of Spain has been supressed by a royal decree.

Rio de Janeiro, July 23, 1834. - Gentlemen - Since the first instant we have to advise of our eleven arrivals from the United States, by which we have received 13,451 hbls flour, and several arrivals from the Cape of Good Hope and Mediterranean with about 15,000 bushels wheat. Notwithstanding the arrivals, the prices of flour has not

Leopold of Belgium lately visited the American ship Nabob, at Antwerp, and passed high encomiums upon her appointments and worker unship. This was all very gratifying, we dare say, to her commander; but it wasn't worth half so much, after all, as the expression of opinion from one our East River carpenters. We don't believe his River carpenters. We don't Majesty is much of a judge.

The Harper's Ferry Press states that the people of Shepherdstown, Md. had a regular bear chase last week. The animal was discovered near the town, and after a pur-suit of men and dogs, was finally captured and lodged in the corporation jail, where he died in a few hours.

10 - Appointments.

Br, McFarland will preach in Orland next Sunday; and in Knox on Sunday the 21st of this month-Br. D. T. Stevens appoints to preach in Hampden on the 1st Sunday in October; in Bangor the 2d; in Eddington on the 3d; in Orono on the 4th; in Lircoln on the 1st in November; in Stillwater on the 2d; in Bangor on the 3d, and in Hampden on the 4th. Br. Mark L. Chase will preach in Hampden on the 3d Sanday in this month.

Br. Mark L. Chare win preach in Hampin.
3d Sunday in this mouth.
Br. S. Stetson will preach next Sunday in Lisbor,
and in Milburn on the 3d Sunday in September.
Br. Theophilus Fisk will preach in Bangor on the

3d Sunday in September.

Br. Elbridge Wellington will proach in Bangor next.

Sunday and in Eddington on Sunday the 21st inst.

The Editor will preach in Bethlehem Church next Sunday, and in Pittston in a week from that day.

MARRIED,

In Portland, Thursday evening last, Mr. James Gould to Miss Ann Huncress. In Buxton, July 10, Mr. William Whittier to Miss In Strong, Philip M. Stubbs Esq. to Miss Julia G.

In Hallowell, Mr. Mark II Brooks, of Bristol to

Miss Mary Dodge.

DIED,

daughter of Capt. Annii Morgan aged 20 years.

At Sandy Bay, August 21st, Mrs. Denoram, wife of the Rev. B. B. Murray, aged 36. In this dispensation of divine providence, a bereaved husband has been called to part with a beloved wife; a widowed mother, with an affectionate daughter; children, with a kind and indulgent parent; and the society to which she belonged, with one of its brightest ornaments. She had, for several years been a prey to a lingering disease, which had, ere this, well nigh brought her to the grave; but her constitution naturally good, held out till the time mentioned above as the day of her decease, when tired nature gave over, and her spirit returned till the time mentioned above as the day of her decease, when tired nature gaze over, and her spirit returned to God who gave it. She will long be remembered by the people with whom she spent the last years of her life. By her christian-like conduct, and the amiableness of her manners, she had obtained the respect of all that knew her. In the life she lived, she whowed the good effects of her principles. She believed in the final holiness and happiness of all mankind; and this here of her sear this with immortality. "It was this

final holiness and happiness of all mankind; and this hope of hers was "big with immortality;" it was "like an ancher to the soul, both sure and steadfast."

Death came not upon her unawares; it came not use "thief in the night," but by slow and sure approaches, the meaning of which she well understood. She looked and saw it at a distance, and viewed it with calanness; and, in the more near approaches, it roved not to her "the king of terrors." Her misd was composed till the last, and when she found that the hour of her dissolution had come, she welcomed death as that which alone could "break up her prison house, and let her spirit go free."

Who that knew her character, while engaged in the active scenes of life, and saw her resignation in the

who that knew her character, while engaged in the active scenes of life, and saw her resignation in the hour of death, can doubt that a belief in Universalism is g od to die by? Well might the opposers of our faith envy her peace of mind? Well might they say, let me die as she died, and "let my last end be like

This dispensation is truly afflictive to our worthy This dispensation is truly afflictive to our worthy the loss they have sustained. It is but a few weeks since they were called to part with an interesting infant. This privation Mrs. Murray bore with perfect resignation: and all the pains attendant upon disease, she underwent without a nurmur; and scarcely a groan excaped her during her sickness. The ministering irrethren generally will, doubtless, condole with our beloved brother; and may be be sustained under this heavy affliction, and with Eli may be be enabled to say, "It is the Lord, let him do what seeineth to him good."

In compliance with the dying wish of Mrs. Murray, In compliance with the dying wish of Mrs. Murray, Br. Willis of Sa'em was requested to perform the funeral services, in agreement with which, he attended, and gave a very appropriate discourse, and tendered consolation to the mourners. A deep solemnity pervaded the whole assembly, and with one accord, they seemed to say, a much loved one had departed.

Trumpel. Trumpel.

FRANKLIN BANK.

THE STOCKHOLDERS of the FRANKLIN
BANK, are hereby notified, that their annual meeting for the choice of Directors for the ensuing year, and for the transaction of such other business as may legally come before them, will be holden at their Banking Room, on Monday, the 6th day of October next, at 2 o'clock P. M.
HIRAM STEVENS, Cashier.

Gardiner, Sept. 10. 1834.

NOTICE.

A LL persons indebted to the subscriber are hereby requested to settle either by CASH or NOTE without further delay.

Those who do not comply with the above request previous to the lat of November next, will positively

find their accounts with a lawyer.
L. L. MACOMBER.

HELP.

IN the southern States, our brethren advertise for "slaves" und "servants"; we, in the northern States, ask for "help." Well, this is what we want now, — in the shape af a good woman or girl to assist in the dome-tic work of the Editor's family. The conveniences for doing the work are very great; the family is not large, and four shillings per week, and loard, will be paid in gannine "specie currency." Augusta, September 11, 1834.

[The following Poem, written by one of the young ladies of the Albany Femule Academy, obtained the first premium gold medal at the recent annual examintation in that institution.]

THE MEDITERRANEAN. THE MEDITERRANEAN.

BY ANNE CHARLOTTE LYNCH.

HAIL! thou eternal flood, whose restless waves
Roll onward in their course, as wild and free

As if the shores they lashed were not the graves
Of mouldering empires! When I think of thee,
Thou dost remind me of the cbb-less sea —
The sea of Time, whose tide sweeps meanfood. The sea of Time, whose tide sweeps unconfined, Its channel Earth, its shores Eternity; Whose billows roll resistless o'er mankind:
Like that thou rollest on, nor heed'st the wrecks behind

Thy shores were empires; but the tide of Time Rolled o'er them, and they fell; and here they lie, Wrecked in their greatness, mouldering yet sublime. And beautiful in their mortality; And godlike men were there, the wise and free; But what are they who now look o'er thy waves? They're but as worms, that feed on their decay, They kneel to stranger lords — a land of slaves, Of men whose only boast is their ancestral graves.

Upon thy shores the Holy Prophets trod, And from their hill-tops came the voice of One
Whom thou obeyest, even the Eternal God;
And on thy breast the Star of Bethlehem shone, That star, though quenched in blood, hath risen a sun, And other climes are radient with its light; But thy fair shores, alas! it shines not on, Save when some land with its effulgence bright, Reflects the heavenly rays upon their moral night.

Philosophy hath decked her form divine In all her loveliest draperies, and wrought
Her brightest drams by thee, thy shores her shrine
Thy sons her oracles, the kings of thought; But they have passed, and save their names, are naught,
And their bright dreams are buried like their clay,
Or shattered, like the fance where they were taught,

But though religions, empires, men decay, Thou, restless, changeless flood; thou dost not pass away There Poesy hath woven such fair dreams,
That man hath deemed them bright reality;
There she hath peopled hills and vales and streams And thy blue waters with her phantasy;
And fabled gods left heaven to roam by thee;
There she embodied passions of the heart
In such fair forms, that frail mortality

Failed to conceive, until triumphal Art Bade from the Parian stone the immortal image start. The loftiest Bards whose names illume the past Have hung upon thy shores, and thy deep tone Ceased at their Orphean lyres; — but now the last, "The Pilgrim Bard," whose matchless song alone

Hath made thy name immortal as his own,—

A stranger of the north, but "as it were

A child of thee," his spirit too hath flown.

Thus have the greatest passed, Thine azure air

Still echoes to their song, but thou alone art there. Thine empires one by one have fall'n and now

The last is crumbling in decay — yes, she,
The coronet upon thy furrow'd brow,
The mistress of the world, the queen of thee, The paradise of earth, sweat Italy;
Stript of her queenly robes in dust she lies,
Enchained by slaves nor struggling to be free
There hath she fallen, as the dolphin dies,
More brightly beautiful in her last agonies.

But though thy shores are sepulchres that time Hath peopled with dead empires, though they are But shattered wrecks, and every other clime Hath spring from their decay; yet Nature there Hath made her pall of beauty - sadly fair.

nd they shall be, while thy blue waves shall foam, The Mecca of the world — the after where
Science, Devotion, Genius, Art shall come,
And feel as Moslems feel above their Prophet's tomb.

And thou, unchanging flood, that wanderest on Through that dark path of ruin and decay,
Still must the roll untented and alone.

After the Bright bubbles of the glittering spray;
And thrones shall tetter, kingdoms be laid waste— Yea, empires rise and fall along thy way, Like the dark heavings of thy troubled breast; But thou shalt still roll on — for thee there is no rest!

The Editor of the Boston Courier speaking of the Consideration of the Dosin Country of the Country o

COMMENCEMENT. Mutatis Mutandis - all Commencements are alike: they are too well known to be described. They are festivals better than the best at Olympa; all parties and all classes, the democrat and the aristocrat, the farmer and mechanic, as well as those who have received the smiles and honors of Alma Mater. Literature is not without honor in New-England, though from greater frequency, it is not now the same distinction that it formely was to have n liberal education. Besides, it has been found that great minds can educate themselves, and the counting room, the printingthe loom, the cobler's bench, have sent forth some which colleges have been proud to call within their halls.

The word Commencement has several moral lessons. It reminds the graduates that their education is but begun. In college, ment, a monster of a bull-frog crept from they do well if they acquire outlines; the best of them are learned but comparatively — the most advanced, have but a promising beginning. They have had some tasks set them in books, but severer lessons await them from men; and what they learn in the world they will hardly forget; it will be flaginto them more effectually than Latin at Eton. Though they may not reverence their instructors, they will not require to be twice taught. A single lesson will thoroughly instruct them that there is a wide difference between the ancients and moderns; or between the aspect that the same man presents when known by his actions, or his works - when judged as an author, or an agent. A dissolute man may write good moral precepts, and a Cataline, if judged from his orations, might pass for a

The fate of these youthful graduates is bard, though they may scorn all commiser-They are now affoat, and some of them with more sail than ballast, in that wide world that has so many certain dangers, and uncertain charts. Even knowledge, they will find, cannot confer happiness, while it may be a barrier to prosperity; as Congreve says, " Tityre tu patulæ will not feed sleep." For a while they will soar in the regions of poetry and romance, and at last fall upon the iron bound coast of reality. Some will fall among rocks, others among theives, and the parable of the sower will be exemplified in them. Some will be physicians, and cure maladies with hard names, and the names will occasion them as much study as the diseases; others will aspire to expound the constitu-tion and to make or alter the laws. Others, more unfortunate still, will be editors, work ing for a thankless age and an ungrateful public, pressing their cheese, as Virgil has it, for a city without gratitude. These, and the lawyers, are the most to be pitied: they see men in their worst aspect, with all their evil passions ground to an edge, with interest and prejudice, preponderating over jus-tice and mercy. They shall find no more mercy. est than Noah's dove on its first excursion. If they are honest (of editors we speak, for e bar is not to be affronted) their honesty shall stand in the way of their preferment. S. C. on the Atlantic border.

United States Circuit Court. - At the opening of the Court yesterday morning, Job J. White, the seaman who was last week convicted of an assault with a dangerous weapon upon Joseph Andrews, a Portuguese mulatto, on board the schooner Kenduskeng, in the harbor of Santa Cruz, was arraigned, and sentenced to be imprisoned at hard labor for the term of one year, and

to pay a fine of ten dollars. White is a tall, well built fellow of about twenty five years of age, with a countenance of intelligence and firmness, but free from any mark of sensuality or ferocity. Though dressed in the coarsest sailor's garb, one would judge him to be calculated for a master-spirit among his fellows. On the occasion of his first commitment, he displayed remarkable address in the cross examination of witnesses; and on his trial his demeanor, though modest, was that of one alive to his rights, but prepared cheerfully to wait the issue. While in court yesterday, he sent to the reporter's table, a sheet of foolscap, written over in a very clerkly hand, which turned out to be a poetical dream, wherein our prisons, courts and min-isters of justice, are treated off in a strain of playful satire. The following, with a few verbal alterations, is his account of his trial : -

"On my right hand a group of jurors sat And listened some time to a lawyer's chat. When he had finished, an ugly negro came A Portuguese, and Andrews was his name, He listened to an oath - then kissed the book And told his story with a savage look. It makes the blood within my veins run cold To hear such lies and contradictions told. Then two men came up, and under oath

Made the first a liar — else they were liars both e lawyers then for Uncle Sam and me Made speeches, cloquent exceedingly; But having done, they took a softer strain, Forgot their rage and were good friends again Last, rose the judge with a majestic air, And as he pleased discussed the whole affair. He told the jury to enforce the law, And punish some to keep the rest in awe. The obedient jury to their room retired The obedient jury to their room retured And found a verdict as the judge desired.

So I was done for — a miserable sinner!

While the court adjourned and went to dinner."

Nem York paper.

A DAUGHTER'S LOVE.

Sometimes, I was conscious of gathering roughness from the continual conflict with passions and prejudice, and that the fine edge of the feelings could not ever be utterly proof against the corrosions of such an atmosphere. Then I sought my name, and called my bird of song, and listened to the warbling of her high, heaven-toned voice. The melody of that music fell upon my soul, like oil upon the troubled billows, and all was tranquil, I wondered where my perturbations had fled, but still more, that I had ever indulged them. Sometimes, the turmoil and fluctuation of the world, threw a shade of dejection over me, then it was her pride to smooth my brow, and to restore its smile. Once a sorrow of no common order had fallen upon me; it rankled in my breast like a dagger's point; I came to my house, but I shunned all its inmates. I threw myself down in solitude, that I might Wrestle alone with my fate and addue it not. A form of beauty was on a sofa by my side, but I regarded it not. Then my hand was softly clasped, breathed upon, pressed to ruby lips. It was enough, I took my daughter in my arms and my sorrow vanish-ed. Had she essayed the hackney's expressions of sympathy, or even the usual epithets of endearment, I might have desired her to leave my presence. Had she uttered only a single word, it would have been too much, so wounded was my spirit within me. But the deed, the very poetry of tenderness, breathing, not speaking, mel-ted "the winter of my discontent." Ever was she endued with that most exquisite of woman's perfections, a knowledge both when to be silent and when to speak,—and so to speak, that the frost might dissolve from around the heart she lovded, and its discords be turned to harmony.

Singular Conflict. - One day last week a striped snake, two feet long, seized a young bull-frog in a marsh back of our ofand began to swallow him whole: the marsh seized the snake, and began to swallow him. He made such fearful progress, that soon the snake was obliged to re lease his prey and defend himself. In spite of his struggles and contortions, the frog had swallowed all but about an inch of the tail, when some boys began to beat and abuse the old frog. During this onset the snake managed to wheel about, and brandished his forked tongue with much fury. The boys continued to work with the frog until finally the snake crept out and moved off slowly, evidenty much injured by the operation. We have been greatly provoked in our boyish days to see bull-frogs swallow our young ducks and chickens, but we never before saw the frog carry the war so far into the enemy's country as to attack its natural enemy, the snake. Whether this is an uncommon occurrence or not, we are unable to say, but it is certainly the first time we ever saw anything of the kind.

Westfield Journal.

Escape of a Lion. — Week before last, when Howes' N. Y. Menagerie was at Chickopee Factory, one of the lions escaped from his cage. The pavillion had been erected and every thing was in readiness for the exhibition to commence. At this moment, when only the attendants were present, they were terrified at the sight of one of the lions among them. The bars of his cage had incautiously been left loose and he had liberated himself. Without a moment's hesitation, the keeper, Mr. Whiting, approached him in a fearless and resolute man ner, seized him by the thoat, struck him violently with his whip and literally dragged this ferocious beast of the forest back into his cage! The other keepers looked on with terror and dismay, admiring the fearless and undaunted courage of that man, who dared wrestle with a lion!

The project of uniting the Mississippi with the Atlantic, by means of a rail road, progresses with more sptrit than anticipated. The engineer has reported favorably upon the practicability of the measure. points of termination spoken of, are Memphis, on the Mississippi, and Charleston,

Near the Alleghany mountains, an infidel | THE GARDINER SAVINGS INSTITUTION. Judge was sitting with a circle of his friends, and ridiculing the account of the creation of our race as inspiration gives it, and asserted that we came into existence by chance.— Perhaps, said he, some of us existed awhile in less perfect organizations, and at length (nature always tending to perfection) we beame men, and others sprang into life in other ways, and if we could find a rich country now which had not been injured by the hand of man, I have no donbt that we should see them produced from trees. Being fluent, self-confident, and in most re-spects, superior to his audience, he made his doctrines appear very plausible, and asked this and that one of the company what they thought of them. All answered in the affirmative, till he asked a youthful stranger as he sat in the corner, what he thought of them. "Indeed, Sir," he replied, "I have no doubt at all upon the subect, for I have traveled in the richest part of the Texas, where I saw the forest in its native perfection unsullied by the hand of man, and there I have seen large hogs growing upon the trees. The nose is the end of the stem as you see by its form; and when ripe I have seen then fall, and proceed directly to eating the acrons that grew upon the same tree." This simple illustration of his principles turned the laugh upon the Judge, and was sufficient to counteract the evils he intended. - [Pastor's Journal.

HOPE.

What is man without the hope of a future life? how feeble! how disconsolate! how unsatisfied! Earth, it is true, has a thousand allurements, and opens to our taste unnumbered sources of joy; but in the midst of them, there is a certain something wanting to gratify the soul, if the hope of immortality be absent. I saw the man in the full flow of health; in the prime of life; in the prosperity of business; blessed with one of the most amiable of wives, and with a circle of blooming beloved children. But alas! he was melancholly. This earthly prosperity he knew must end; and he, with all that he held dear, must descend to the tomb, and perish. He had no hopes extending beyond the grave; and in the midst of worldly splendor, and apparent joy, the worm of sorrow gnawed at his heart. His wife sickened, and died. followed her to the grave, and mourned without hope. Three of his children fell. Alas for him! he had no hope of a reunion. And when, at last he was stricken, he laid himself down to die, as the beast dieth, without hope. He furnished a mournful ex ample of one very important fact, that with-out the hope of a future life, and a firm belief and trust in an all-wise, benignant, and overruling Providence, man is not qualified to pass through this world. In all the circumstances of his being, he feels the need of hope. Tell me, unbeliever, is not your case here discribed? You have rejected religion, you have closed your eyes upon the Bible, are you happy? Have you no de-sires to the future unsatisfied? When your friends depart, do your views give you comfriends depart, do your views give you com-fort? Does your soul enjoy peace? If, after all, there is a constant, longing desire for the comfort you need. "Come to the waters;" "buy wine and milk without money, and without price." If you drink of this water, you shall never thirst again Your joy shall be full. In prosperity and in adversity; in health and in sickness; in life and death, you will cast your cares upon the Lord, and be at peace. - Trumpet.

A young girl was shot on Thursday night at Fells Point, Baltimore, under the following distressing circumstances. It appears, while laboring under somnambulism. she got out of bed and went into the chamber of the lady and gentleman of the house The gentleman awakened by a noise in his room, enquired several times who was there, and receiving no answer, and seeing an object moving about his room, in the dark, he seized a gun and fired, supposing it to be a robber, when the girl fell, having been mortally wounded, receiving the whole charge in her body.

Anecdote. - A friend of ours, a young minister announced as is usual, immediately before the sermon, that Doctor -- intended marriage, and then in Miss a very audible voice gave out his text ey that are whole need not a physician, but they that are sick"-to the infinite amusement of his tittering congregation .-Whether the lady most interested was present the deponent saith not. - Ind. Inq.

Curious Manufacture. - The most rare and curious articles that have yet been ex-hibited at the rooms of the Natural History Society in Salem, were shown last Friday forenoon. They were various beautiful manufactures of socks, purses, bags, thread, paper, tape, &c., from the fibre of the stock, and the down from the seed pods, of the common milkweed. The whole being the result of the ingenious and patient labor of Miss Margaret Gerrish of this town.— Salem Gazette.

Riots. - Riots, in which the houses of several colored persons were attacked and injured, took place at Columbia, Pa., during several evenings of the last week.

STEAM BOAT FOR SALE

PURSUANT to a vote of the proprietors, the Steam Boat TICONIC, with all her furniture and fixtures of every description, will be sold by public Auction, at the Gardiner Hotel on Saturday the 20th of September next at 10 o'clock, A. M. if not previously disposed of by private sale. The terms of sale will be accommodating.

The TICONIC is too well known on the Kennebec The FIGORIC is too well known on the Rennebec river to need a particular description. She was built three years ago at a cost of about \$8,000. She has two Engines and her speed is greater than that of any other Boat ever upon the river. She will be sold very low at private sale any time prior to the 20th of September.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be on hand.

Also for sale, the LONG BOAT, belonging to Also for sale, the LONG BOAT, belonging to the Ticonic proprietors. This Boat was built in 1833, and cost rising \$250, and is now nearly as good as now, having been very little used. It will be sold very low, on application to either of the Directors.

P. SHELDON,
J. R. PHILBRICK,
DAVID PAGE.

DAVID PAGE, Gardiner, August 19, 1834.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to the THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their nnecessary expenses, and to save and lay by some-hing for a period of life, when they will be less able

to earn a support.

The Institution will commence operation the THIRD The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposites will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to to the by-laws.

bly to to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent, per annum on

be made at the rate of four per cent. per annum or

all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution

It is intended that the concerns of the institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

the Trustes will take no emolument or pay for their services, having undertaken the trust solely to

their services, having undertaken the trust solely to promote the interests of those who may wish to be-come depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

rower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally.

As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the dejositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn

until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three

months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such sureties as the corporation shall think suitable." The officers are

ROBERT H. GARDINER, PRESIDENT. TRUSTEES,

Peter Grant, Esq., Edward Swan, Esq., Arthur Berry, Esq., Capt. Enoch Jewett, Rev. Dennis Ryan,

Hon. George Evans, Alfred G. Lithgow, Esq, Mr. Henry B. Hoskins, Mr. Henry Bowman, Capt. Jacob Davis, Geo. W. Bachelder, Esq.

Ansyl Clark, Treasurer, H. B. Hoskins, Secretary. 1834. Gardiner, July 3, 1834.

LOVEJOY & BUTHAN. ESPECTFULLY inform their friends and the public, that they have commenced the Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street, At the sign of the Horse,
Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best

Southern Stock. Likewise, common Saddles, made strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent

Pads and Blinds to match All kinds of Plated HARNESSES made of the best

An know or Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted mounted, and made of Southern Leather. Bridles, Martingales, Halters, Valises, Portman-teaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of Watter.

The above articles will be sold cheap for CASH, ountry produce or on approved credit.

Old Chaises and Harnesses repaired on the short-

st notice. Gardiner, June 25, 1834.

The New-Yorker.

NDER this title, a new Literary Journal, of the argest imperial size, was issued by the subscribers on Saturday, the 22d of March. Its leading features are as follows:

"The New-Yorker" is equal in size and exe-

cution to any of the literary week lies of this city, and at the same time afforded at a much lower rate than the at the same time anorosed at a much more completely cheapest of them. It will combine more completely than any of its immediate rivals the distinguishing characteristics of a literary journal with those of a regular and systematic chronicle of passing events. In short, it is designed to commend itself as a general newspaper, alike accomplable to the layer of literature, the deveralike acceptable to the lover of literature, the devotee of business, and the gleaner of intelligence. It will

contain—

1. Literature of the Day—embracing Reviews of New Publications, Original Tales, Essays. Poems, &c. with selections from the whole range of English

Ac. with selections from the whole range of Edgina and American periodical literature.

II. General Intelligence—comprising the current News of the Day, foreign and domestic, whether civil or political—carefully availing, however, the least semblance of partisan bias in politics, and confined semblance of partisan bias in politics, and confined the politics and confined the political politics. strictly to the presentation of a general and impartial account of the movements of all parties whatever, with-out discrimination and without the exhibition of perional preference.

Should their journal receive the approbation and the support of the public, the undersigned pledge themselves to spare neither exertions nor expense to render its litthose of its cotemporaries; and, whatever may be the measure of their encouragement, they confidently assert that it shall be excelled by few in quantity of matter, or in the variety, and originality of its contents.

H. GREELEY & CO. New-York, March 22, 1834.

New-York, March 22, 1834.

Conditions.—The New Yorker is published every Saturday morning, on a large imperial sheet, containing twenty-four wide and closely printed columns, at Troo Dollars per annum, payable in advance. If delayed till the end of the second quarter, 50 cents will be added. Any person procuring us six subscribers and forwarding \$10 free of posatge, will be entitled to the remainder for his trouble, and in the same proportion for a larger number. Companies uniting in a remittance will be supplied on the same terms.

be supplied on the same terms.

Postmasters, Booksellers, and General Agents for the circulation of periodicals are respectfully solicited to interest themselves in our behalf, and are hereby assured that they shall in all cases receive the highest remuneration which the ration which the low price of our paper will enable us to give.

TSubscriptions received at the Gardiner Bookstore by WM. PALMER.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 30, 1834.

HYGEIAN MEDICINE

THE undersigned has the sole General Agency for the United States, of that valuable Medicine, known a

Hyer's Pills, the American Improved Hygeian Vegetable Medicine. The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the eating range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz., Quinzy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, New March pepsy, the state of the state of the most case so for the same person, the various classes of Fevers, Fever and Ague, Scrof. ula, Syphilis, Palpitation of the Heart, Rhematim, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general formula for two years, and observations of incompletions.

recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to he public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

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ence and observation, curative properties.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the Medicine.

Applications for Agencies, (post paid,) must be ac-

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as is possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2, Marble Building, Chatham-Square, foot of Howey, NEW YORK, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

34 6m.

THE CHRISTIAN FRIEND.

HOULD the plan be approved by our friends generally, the publisher of the Christian Intelligencer will issue from the Office of that paper, a periodical entitled "THE CHRISTIAN FRIEND," devoted to the dissemination of the doctrines of the final purification, holiness, and happiness of the whole family of man.

cation, holiness, and happiness of the whole family of man.

The plan apon which he proposes to conduct The Christian Friend, is as follows: It will contain brief discussions and Essays maintaining the truths of the "glorious gospel of the blessed God." Explanations of passages of Scripture which are supposed by limitarians to be inconsistent with faith in the "restintion of all things." Scriptural illustrations. Occasionally Sermons; Moral Essays and Tales calculated to strengthen the faith in the true gospel, promote morals and enlighten the understanding; Religious Intelligence; Poetry; Biographical Sketches, &c., &c. Acrimonious controversy will be scrupulously excluded, and nothing shall find a place in its columns calculated to give pain or just cause for offence to any individual of any sect or denomination. "The Christian Friend" will be conducted with particular reference to the tastes, inclinations and pursuits of females and youls, tastes, inclinations and pursuits of females and youts, but we trust it will not be devoid of interest to mascu-

but we trust it will not be devoid of interest to mascu-ine minds of every age and grade.

It will be published once a formight on a whole sheet of fine paper a trifle smaller than the sheet on which the Intelligencer is issued, and will be printed in the quarto form; that is, each paper will be folied once more than the Intelligencer and will therefore consist of eight pages. This mode of printing and publishing is adopted in order to save po-tage, as the postage on a whole sheet is no more than on a half; a paper issued once a fortnight on a whole she will not of course, subject a subscriber to but half the postage annually which it would if issued weekly on a half sheet. Besides this, much more reading matter will be inserted in the course of the year, as the space will be inserted in the course of the year, as the space occupied by the title, terms, &c. will be but half as great as though published was the

great as though published weekly.

The price will be one dollar per annum, in all cases to be paid in advance. This must be an in-

rates to be part of the paper the variable rule.

To induce a general circulation of the paper the publisher will himself pay the postage on packages containing not less than ten papers. That is, if any company or individual will forward to him, free of expense, ten dollars, or a larger sum, he will send to such company or individuals free of postage, as many access as there may be dollars, for one year. And as papers as there may be dollars, for one year. And as a further inducement to circulating the "Friend" any individual who shall order and pay for twenty papers shall be entitled to a copy of Whittemore's "History of Universalism" — and some other Universalist Book or Books of equal value for every additional ten copies so ordered. copies so ordered.

The publication of The Christian Friend will be

commenced so soon as such an expression of our Chris-tian friends opinions shall have been received, as will warrant us in the belief that the plan is favorably

It will be proper here to remark, that most of the matter that may appear in The Christian Friend will also be inserted in the Christian Intelligencer. Gardiner, July 16th, 1834.

PROSPECTUS OF THE

Gazeteer of Maine. NOW in press, and will soon be published, "A Gazeteer of Maine," compiled from the best sources of information, from several volumes areasy published, and from original papers prepared expressi-for the purpose. This work will contain a sketchof the early History of Maine, a description of the cun-ties, towns, rivers, mountains, and all the useful natter generally comprised in works of the kind. The om several vo generally comprised in works of the kind. The whole will pass under the inspection and review of able judges, and assurance is given that the work shall be full, complete and correct. We are aware that there has been imposition and deception in book subcriptions, and I wish to say that no subscriber will be required to take the book when published, unless he is entirely satisfied with its appareance. It is absolutely necessary that subscriptions sufficient should be obtained to cover the expense, which will be considerobtained to cover the expense, which will be considerable.

JAMES BURTON, Jr.

Conditions - This work will contain about five her dred octavo pages, printed on good paper and new type, and well bound, and will be delivered to sub-scribors at two dellars per copy, and the price will not be reduced.

Editors in this State who will insert this prospectus in their paper a few weeks, shall recieve a copy of the

Any person who shall procure eight subscribers shall Bangor, April, 1834.

J. M. CROOKER,

WATERVILLE, HAS just received from Boston, an assortment of Universalist Books, which he will sell at Bos-

ton prices, among which are the following: Paige's Selections Smith on Divine Government Ballon on the B Ballou on the Parables Rayner's Lectures Ballou's Examination Modern History of Universalism Ballou's 2d Irquiry Winchester's Dialogues Life of Marray Hutchinson's Apology Ballou's Sermons
Hell Torments Overthrown
Familiar Conversations
Latest new from Three Worlds
Christian Universalist Danvers Discuss Convention Sermons Cobb's Sermo Reply to Hawes
Appeal to the Public
1st Vol. Universalist Ballou's Examination of Channing Universalist Hymn Books An assortment of Tracts. Waterville, May 31, 1834.

FEATHERS JUST received and for sale by GREEN & WARREN.

July 8, 1884.